The Western Luminary.

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For the Western Luminary.

ON SLAVERY.—*No. I.*

There was a time when, in attempting this theme, I considered the appeal to religion and to humanity as hopeless. They had been repeatedly invoked in vain, and therefore I urged upon my fellow citizens merely the motives of self-preservation. I adjured them by the lives of themselves and of their children, and by the institutes of their fathers, certain of perishing in the conflict between the colours. And after exerting myself, to the utmost of my abilities, to express the forebodings of a mind which had for years brooded over the awful subject, I abandoned it in despair, with the melancholy consolation, that I had done my part in discharging a duty as unavailing as thankless and ungrateful.

Very different are the feelings with which I now take up my pen. Religion—Humanity—these are names that are lifting their august heads, and if we dare not anticipate the entire subjection of mankind to their dictates, there is at least great reason to foretel a wide extension of their influence. In this hope I now address my fellow citizens. The arguments from policy and self love remain as strong as ever, and may prove powerful auxiliaries to those derived from nobler motives. When I wrote before, the Guinea Colony was little more than talked of, and few of us dared to indulge a distant hope from the scheme. How different is its present situation, delineated in the compendious, but lucid, report read before the Society in this town! It seems to me that the coolest calculator is here compelled to indulge that generous enthusiasm which a view so doubly advantageous to America and to Africa naturally enkindles, and that even decrepid age would be content to drag on a feeble existence, were it but to see the beginning of those blessings which now bid so fair to be realized. What then ought to be the feelings of youth, and what may not be expected from the spirit of religion at present so widely spreading among us! The southern states ought to furnish missionaries on this errand, as their constitutions, more nearly assimilated to the climate, would suffer little in the seasoning. With exertions such as the cause ought to call forth, there is reason to hope that the wrongs of Africa, during the last three centuries, may be converted into positive blessings before the close of the present. Five or six years given up by young men qualified to instruct the rising generation in this new colony, would be of inestimable value, and life could never be better hazarded than in so good a cause. Hence, as I doubt not but that emancipation will take place more frequently than formerly, I should not be surprised to see the negroes conducted to their place of destination by a generous master. Such an one, at the head of a band of his own, and of his neighbours' negroes, might see them well treated in their passage; might direct their first endeavours; might assist in the councils of the Colony; and might return, after a year or two, repaid by the congratulations of an approving conscience, perhaps, (for I would not entirely banish worldly motives,) by such a knowledge of the mercantile advantages of the Colony as would replace his sacrifices twenty fold. The statement of the increasing value of the exports demonstrates that such a view is by no means chimerical; and the increasing numbers of the colonists will be followed by more than proportional augment of exports.

Twelve months ago, five hundred colonists were counted. They now are twelve hundred; and never was a Colony founded at so small an expense of human life; as any one may find who compares its very moderate losses by disease, with the ravages made by the scurvy among the first settlers in New England, and by hunger among those of Virginia. In a short time it will cease to require support; its numbers will secure it against attacks from the natives, and against any foreign force likely to be brought against it by sea.

And this last consideration may serve for an answer to those who inquire whether we ought, in defence of the new colony, to assume the sovereignty of it. Increase the colonists to a number which, in conjunction with the climate, will be superior to any external force likely to be brought against them, and then leave them to themselves. And this may easily be done, for ten thousand colonists would furnish two thousand men able to bear arms, a force which will command respect equally from their neighbors and the piratical slave dealers. 200,000 dollars would make up the present colonists to that number. And this might be done in three or four years. There is no question but that their number might be increased next year to 2500, who would find no difficulty in maintaining themselves, and providing a surplus to justify a more numerous emigration. And will not a motive like this justify the interference of the United States, at least to so small an amount! especially when we reflect that as soon as the number of the colonists has perfectly secured their safety, we may expect that their exports, increasing in quantity and value, will enable the colonists to pay the passage of the emigrants on the consideration of moderate service. Is there a man in a new settlement who will not rejoice to obtain the service of a man or woman for half a year for twenty-five dollars! We are told that the hire of native negroes is sixty or seventy dollars a year; hence we may infer, that as the colony increases, the expense will lessen on the emigrations; the demand for labour paying the passage of all who offer, and whose characters may justify our sending them. For in this particular it behooves us to be careful. The colony, when well established, may take the worst members of the community; but in its commencement we ought to be careful of the characters of those we send. Age and sex must be great motives in the Society's choice of emigrants. Young girls are more helpless, and less able to procure the means of paying their passage. Boys are next to them in both respects. Grown men ought, if possible, to pay their passage, at least a part of it. Nor is this a hardship; for he must be worthless indeed who cannot, from the superfluity of one year's hire, save enough to pay his passage. On this subject I hope, before I close this paper, to state something material. The removal of the young, especially of the females, ought to be our first object on our own account. The rising generation dismissed, there would be no danger from those advanced in age, who might be permitted to end their days in the country to which habit had inured them.

A colony of ten thousand souls founded for a consideration of 200,000 dollars would be an instance unexampled in modern annals, though I doubt not but that it was equalled in the ancient Grecian colonies, and that for the same reasons. Distress at home drove many poor abroad, where they were left to themselves, unaided and unchecked by Governors and officers from the mother country, and where they were permitted to grow rich and rule themselves. Nothing more is wanting to make a powerful society. And such an one would soon be able to pay the passage of more than we chose to send. I repeat here a calculation formerly presented. Native negroes are hired in our new colony at 60 or 70 dollars per annum. Will not this insure like payment to emigrants! of course half a year's labour will pay for passage. Calculate that 2000 out of 10,000, or 1-5th, are able to hire, or to pay the price of passage for a six months' service; in five years the passage of 10,000 would be paid for, and the original 10,000 increased to 20,000, who would be able to pay the passage of 4000 per annum. Reduplications every five years would produce, in 25 years, from 10,000 souls, 320,000; and these, able to pay the passage of 1-5th of their number, would free our country from slaves faster than we should choose to send them. We should then see ourselves certain of being free from these people, and of having conferred upon Africa a blessing sufficient to avert from the heads of our descendants a vengeance, of which Mr. Jefferson, a man by no means remarkable for superstition, expressed his apprehension, as grounded upon one of the indisputable attributes of the Almighty. And at the very time, 25 or 30 years hence, when the African colony will receive our largest emigrations, the settling of the western country will compel the north and north-west, New England and the frontier counties of New-York and Pennsylvania, to pour in their swarms to fill up the void occasioned by the departure of the negroes, and this they would amply perform. In addition to these, the overflowing of from 4 to 5 millions, (for at least that number will throng the north-west states 25 years hence,) will largely replace the annual emigration of negroes.

I would willingly refrain from giving offence to our southern brethren, and hope I shall not do so when I remark that something like 8 or 9 millions of dollars are expended every year on our army, navy, and pensioners. However powerful the claims of safety and of gratitude, they are not equal to those now in view; and when it appears from Mr. Clay's Speech, June 20th, 1817, that a million per annum for 20 years would perfectly secure us from danger, I can hardly believe that such an appropriation would meet with violent opposition in Congress. At any rate, the pension list must decrease apace, and the sums falling in might be reasonably appropriated to the present purpose. May not this last particular be noticed in next Congress!

[*To be continued.*] G. C.

LONDON RELIGIOUS TRACT SOCIETY.

China—Rev. Mr. Collie, in a letter dated at Malacca, writes, "The eagerness the Chinese have lately manifested to obtain our Tracts, and the distance many have come to beg for them, afford reason of hope that many do in some measure attend to their contents. Almost every week we are visited by Chinese from the interior of the Peninsula, who beg to have large supplies of tracts for themselves, their friends and fellow workmen. I need not say that it excites emotions of lively joy to see these benighted heathen thus begging for the word of life. As it regards the actual good produced by these unpretending preachers of righteousness, it is absolutely impossible to give an opinion. They have been widely circulated; and many who have read them live at so remote a distance from us, that it is not likely we shall ever hear of them in this world. Who can tell what numbers have been convinced of sin by the faithful testimony of these messengers of mercy, and led to cry for and obtain the mercy which is promised in the gospel!"

From the Imperial Magazine.

ON THE PERNICIOUS INFLUENCE OF INCONSISTENCIES IN THE CONDUCT OF CHRISTIANS.

A Christian is a man endued with the spirit of Christ, and who imitates the example of Christ His heart is under the influence of Divine grace, and his actions bear the marks of a renewed nature He is under every possible obligation to adorn the gospel of God, by the holiness of his life and the purity of his conversation But, it has often happened, that the inconsistencies of professors have sunk religion into the dust, and caused the sneer of the infidel and the laugh of the profane, who are always waiting to exclaim, "Aha, so would we have it."

In proportion to the elevated rank of an inconsistent professor, so will be the mischief he creates A private Christian whose conduct gives "the lie to his creed," does an incalculable injury to the cause of religion;—but a minister, who preaches the truth, and does not live the truth, is a sort of moral volcano, standing in the midst of his hearers, belching forth torrents of noisome and pestilential lava, which obstruct many in their way to the cross and retard many in their advancement in the ways of salvation. The evils he thus effects, will probably never be counterbalanced by his future usefulness. It was formerly said, in reference to a certain preacher, "when he is in the pulpit, he should never be allowed to come out because he instructs so *well*; and when he is *out* he should never be permitted to re enter, because he lives so *badly*."—*A part of this* may be applied to some ministers of the present day. Without entering into a minute or systematic exposure of the subject in hand, I merely give a few hints and general remarks:—

An unnecesary association with carnal company is not the least inconsistency of professing Christians. We are sometimes forced to be with the ungodly, yet we ought not to be happy with them; but there are professors, and men bearing the name and office of ministers, who choose such for their companions: this induces a want of spirituality, and is inseparably connected with a habit of frivolity and love of the world; it creates a want of decision of character, and produces a base temporizing and a vacillating spirit, to accommodate the church of God, and the principles and maxims of the world. It is our duty to be civil and obliging to all, but not to be familiar & friendly with all. If ministers and professors were to reprove the vices of their sinful associates, to warn them of their danger, and to introduce religious and spiritual conversation, their company would not be often courted But it has often happened, that ministers and professors so forget the dignity of their character, and the holiness of their calling, as to disregard the injunctions of the Bible in reference to this point; and thus they give a tacit countenance to all the profanity of their wicked friends. This becomes worse when the ungodly are made confidants, an still worse when they are made advisers in the management of spiritual concerns. St. Bernard has well said in reference to his subject, "not a word of the scriptures; nothing of salvation; but, trifles, toys, and laughter, and words as light as the wind, eat up the time." Christians should imitate the conduct of the disciples in the journey to Emmaus; and conversation respecting a crucified Redeemer would cause our hearts to burn with holy love, and would produce greater enjoyments of religion, and more intimate communion with our God

Covetousness, is an inconsistency not altogether unknown. Many a Christian who would shudder at the commission of open profanity, is quite contented to have his heart deaf to the calls of humanity, and hardened by the cursed influence of avarice His prayers are always ready, but his purse is ever closed. He is a stranger to the "luxury of doing good." What can the world think of a Christian who is covetous as Demas? And what does the Bible declare respecting him? It excludes him from heaven, and ranks him with the vilest idolater. Covetousness is like the grave, which never says, "It is enough:"—It is like Solomon's leech, always crying "Give, give." Many feel more anxiety at the loss of a few pounds, than at the loss of the favor of their God. The more the covetous man has, the more he wants. Solomon wisely compares riches to "*things which are not*,"—they are only a shadow; religion is a substance.

Violence of Temper, is another evil, chargeable on professors. Does this correspond with the meekness of the Christian character? Does it agree with the conduct of Christ? They do not hear the scoffing world exclaim, "where is your gentleness?" Violent tempers produce violent actions. A headstrong disposition and an unrestrained spirit have been the curse and bane of many a Christian society. A man endued with such a temper is the last person who ought to govern others, because he cannot govern himself. In his family, he is a domestic tyrant; in the world he is a turbulent oppressor; and in the church, he is an ecclesiastical despot, "lording it over God's heritage." But, if religion does nothing for the temper, it does very little for the soul.

Detraction, is also found amongst Christians. Those who are not guilty of evil-speaking and backbiting, often do more injury by base insinuations than they would by specific accusations and open charges. Connected with this is a spirit of envy which will pass by a thousand moral beauties, to expose a single blot. "Cursed is he that smiteth his neighbor secretly." Detraction is generally accompanied with dissimulation, and I know not what can be more awful, than the habit, not only of speaking lies, but of manufacturing them: "O, my soul come not thou into their secret; into their assembly, mine honor, be not thou united." These evils often proceed from idleness: if these persons were more active in the world and in the church, they would not find time for detraction:—but many Christian congregations are infested with drones.

Want of Love, is a gross inconsistency Some professors will rend a Christian community, and destroy every particle of affection, rather than abandon a preconceived opinion, or relinquish a favorite maxim "These things ought not so to be:" We are brethren, and should act as brethren Our great Exemplar not only preached love in His sermons, and petitioned for it in His prayers, but he practised it in His life;—would say to every Christian, "Go, and do thou likewise."

There are many other inconsistencies, which I merely mention, such as, light thoughts of the sanctity of the Sabbath day, absence of family discipline, bad example to servants, neglect of instruction to children and domestics, an undue severity and moroseness of temper, ingratitude for mercies, murmurings under adverse circumstances, pride and conformity to the world, and want of family prayer:—these are not *imaginary* evils—would to God they were! They are too true, and too frequent. "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

By these inconsistencies the Holy Spirit is grieved, and a disgrace is entailed on our holy religion. We should never forget that the world is, in a certain sense, omniscient in reference to our faults. We are "lights on a hill," and we ought not only to be concerned to shine with steadiness, but with brilliancy. We should not only live above sin, but above the suspicion of it; not only flee from the evil, but avoid the very appearance of it. The glory of God, and the advancement of vital godliness, are inseparably connected with the consistency of our conduct The taunt has often been heard, "What do ye more than others?"—More is expected and more is required We naturally expect more splendor from the shining of the sun, than from the burning of a candle, and more water from the bursting of a cloud than from the emptying of a cistern; so, more holiness and piety are expected from the Christian than from the man of the world, and if he does no more than others, it is a presumptive proof that he is no more than others.

These inconsistencies produce fearful evils in reference to the young inquirer: he sees those who ought to be his spiritual guides showing him the worst examples, and he beholds those whose lives ought to be practical comments on the Bible, trampling its holy precepts under their feet; perhaps buoyed up by a presumptuous hope "that Christ has done all" and that "they are complete in him." Away with such a libel on Christianity, Call it not religion—call it the vile blasphemies of antinomian licentiousness.—The eagerness of the young convert is not only checked and the faith of the genuine believer damped, but religion itself is made the scoff of the profane, and the jest of the alehouse A sanctimonious appearance, and a canting conversation, will not counterbalance errors in practice: it is not what a man *professes*, but how he lives, that must decide the reality of his religion. Good works are *the only evidence* we can offer to the world, Carnal men always decide upon the goodness of religion by the conduct, or rather by the misconduct, of its professors, instead of judging from the principles of the systems itself, although they do not reason in the same manner in reference to other concerns. A holy life is the best and most convincing argument for Christianity, and I know not what right those have to imagine that they are Christians, who cannot give this evidence; when our Saviour himself has erected the immutable and universal standard, "By their fruits ye shall know them." J. G.

REMARKABLE CONVERSION.

The following account of a remarkable case of conversion which occurred in one of the towns of New-Hampshire last winter, was communicated to the Committee of the General Assembly of the Presbyterian Church at their late session in Philadelphia, by the representative of the New Hampshire General Association

"One instance of divine grace exhibited the winter past in my immediate vicinity, and which fell under

my own observation, I will, with permission, relate. The subject of this change was an Attorney at Law, the son of a pious Clergyman. He had been emphatically the son of many prayers, and his childhood had been endowed with all needful moral and religious instruction. But as he grew up and went out from the government of his father's family, he apostatized from his early education and from morality; became a companion to the vile and a terror to those who would do well. At this time he entered into an agreement with a brother by which they were mutually bound, that the first called from this world should return and inform the other of the invisible state, if permitted. The brother not long after was drowned in the Connecticut, and as soon as this survivor received the intelligence, he hastened to the place where the deep and dark wave still rolled over the lifeless body of his brother, and there in an hour of retirement, he called aloud, and the voice echoed from bank to bank, for that departed brother to fulfil his engagement; but there was no voice, nor any that answered. And he relates that he repeated the same over his brother's grave, after the body was found and received a common burial in the church-yard. But he remained unshaken in his infidelity; and the Saviour's Divinity was his favorite theme for sarcasm and blasphemy. Being a popular advocate in his profession, he in a few years accumulated a large estate, but he had no bowels of compassion, no breathings of benevolence. About eighteen months ago, his father desired him to carry his annual contribution of fifty dollars to the Treasurer of the Board of Foreign Missions, which he did and said to the Treasurer, "I bring you fifty dollars from my father to aid the objects of this Board, but I had rather throw it into the sea." It however pleased God the last season to take from him a beloved child by death, and for the first time in his life did he realize that this world is shadowy and evanescent. The impression grew upon him, and he soon felt that all would ere long be taken from him, and nothing remain to him but the ghosts and penalties of millions of sins; sins of the most aggravating kind. He strove to conceal his distress, but strove in vain. He at length confessed his condition, and sought the prayers of those people whom he had so lately despised. For some weeks he bowed like the rush without mire, and his mourning was like the mourning of Hadadrimmon in the valley of Megiddon. But the hour of release came, for he was a chosen vessel unto God, and oh, he was like those that dream. He bowed to Prince Emmanuel; he became as a child, and openly and fearlessly espoused the cause of Him whom he had persecuted. Like Zaccheus, he gave public declaration, that if he had defrauded any man in the course of his business, he would make them amends to the amount of fourfold, if it was required. At this time he recalled his saying to the Treasurer of the Board of Foreign Missions, that "he would rather throw the fifty dollars into the sea than pay it to them." He could not rest until he had made a written confession to the Treasurer, and in that letter the Treasurer found a hundred dollar bank note. A reformation succeeded this conversion, and spread through the town, and many have been added to the cause of Christ.

N. Y. Obs.

STATE AND PROSPECTS OF RELIGION IN FRANCE.

A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant brethren. Permit me to mention a proof or two of this.

The Pastors united for private instruction and prayer during the intervals which the various public assemblies allowed: I was present at four or five of these private meetings where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of Christian love: this one circumstance is a pledge of the Divine blessing. Again: the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre of charitable activity: there is scarcely a design for the good of mankind, which is not taking root in Paris, and spreading through the departments: the love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclining towards Christianity: the popular infidel writers are losing ground: Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the Lectures delivered at the Sorbonne by the most distinguished scholars and philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled: I heard the professor make an avowal of his belief in Christianity: I heard him ascribe to Christianity the civilization of mankind: I heard him assert, the immateriality of the soul: I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted; but I mention it as a symptom of improvement which every one will know how to estimate who recollects the materialism and scepticism which have pervaded the French schools for so many years. I was present at another Lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the scepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the institutions of his country would have improved and elevated his History. The same professor, in a preceding Lecture, contrasted the sympathy produced by our English moral writers, who recognised the Christian religion, and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of infidelity.

In short, my Lord, the impression which I received of the present state of religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the continent, the growing spirit of religious inquiry which is diffusing itself in every part, all lead me to anticipate bright days of holiness and truth.—*Rev Daniel Wilson, at the Bible Soc. Anniversary.*

SILENT BUT RAPID PROGRESS OF THE REFORMATION IN IRELAND.

Reports have been circulated that the Reformation is not going forward in Ireland so rapidly as we know it is. At first it was thought advisable that the names of persons reading their recantations in the churches should be published in the newspapers, and many were so published; but we found that, in consequence, those who recanted were exposed to much personal danger and persecution: we thought it, therefore, best to go on quietly; and though you do not now hear so much of public recantations being read, I can assert that the Reformation is going forward more rapidly than ever. I know, personally, numerous instances of individuals coming over in a quiet way, who were discouraged from making an avowal of their change of opinion; and if a man is become a true Christian, that is sufficient for us, without any outward parade. The number, so far as I can judge, who came over in the course of the last year, is about ten thousand; and the greater part of them, not less than three out of four, came over quietly, and without any public notice being taken. I know many servants, who, having lived where family prayer was observed, have discovered that the Roman Catholic doctrines are false, and have professed themselves Protestants in a quiet way; and a great number of Catholics in the Army and Navy are coming over quietly, without any record being kept of them. This is encouraging; and I may add, that the general feeling throughout the Catholic population is in favor of inquiry, and the spirit of inquiry is wonderfully on the increase.—*Earl of Mountcashel, at the Wesleyan Miss. Anniversary.*

DUTY OF CONTRIBUTING TO THE SUPPORT OF MISSIONS.

There is a great error of judgment in respect of the claims of the Missionary Cause. Men, who profess themselves Christians, consider it optional with them to support or not to support that cause. But this is not the case. It is their positive and imperious duty; nor has any one a right to evade this duty, so long as he arrogates to himself the name of Christian. How will such men feel before the judgment seat of Christ, when He shall demand of them an account of the manner in which they have used the substance entrusted to them? How will they feel, when they meet at that bar multitudes who had died in the darkness of Idolatry, who might have lived and died in the light of the Gospel, if these men had zealously employed all the means in their power?—*Mr. Wilberforce, at the Church Mis. Ann*

YOUNG CHRISTIANS.—I think that I have observed the prevailing defect in the religion of young persons to be, that their views of their Saviour are too slightly connected with contrition and self inquiry, and from this cause, where no just ground of suspicion rests upon them, their acquaintance with the Gospel is not always so influential as could be wished, in deepening their humility, expanding their love and promoting their growth in grace and in Christian steadfastness and consistency.

Christian Obs.

"Peace in a spiritual decaying condition, is a soul ruining security: better be under terror on account of surprisal into some sin, than be placed under evident decays of spiritual life." *Owen.*

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Luminary.

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EDUCATION SOCIETY.

The Presbyterian Education Society, will hold its first annual meeting, at Danville, on Monday the 13th of October at 11 o'clock A. M. The Board of Directors will meet at Danville on Thursday the 9th October. It is hoped that all the officers of the Society will be punctual in their attendance at this meeting. The prosperity of the Presbyterian Church in Kentucky we believe, depends very much, under God, upon the success of this Society.

The Synod of Kentucky, will meet at Danville, on Wednesday the 8th of October, at 11 o'clock A. M.

The Presbytery of West Lexington, will hold its next stated meeting in Frankfort, on Thursday, the 2d of October, at 11 o'clock, A. M.

REVIVALS IN INDIANA.

We learn from various parts of the state of Indiana, that "the sound of a going in the tops of the mulberry trees" is heard, and that the ministers and people of God are beginning to "bestir themselves." We have already noticed the commencement of a revival in Crawfordsville, where 33 were added to the Church; and also in Decatur county, where 26 were added. We have conversed with a friend, who was at a communion, on Sabbath before last, in one of the churches under the pastoral care of the Rev. John F. Crow, on which occasion 18 persons, were received into the communion and fellowship of the church.

MOUNT VERNON, KY.

We are informed by the Revd. James C. Barnes, that he attended a communion at Mount Vernon, Rock-Castle county, Ky. on the 5th Sabbath of last month, on which occasion 18 were added to the church, and 20 or 30 came forward to the anxious seats. Six months ago there was but one professed Presbyterian in the county. Now there is a church regularly organized, consisting of 54 members.

MERCER COUNTY, KY.

Extract of a letter from the Rev. Laban Jones, (of the Cumberland Presbyterian Church,) to the editor of the Western Luminary, dated

"*Mercer county, Sept.* 11, 1828.

"I take heart-felt pleasure in saying to you, that the good cause of our Lord and Saviour yet prospers in Mercer, and that in addition to the very many who in months past have embraced Christ the Lord, 93 more of our dying fellow creatures professed to find Jesus precious to their souls during a sacramental meeting embracing last Sabbath, held within the bounds of my feeble labours near Perryville, and there are still a greater number anxiously groaning for a sense of the pardoning love of God. Here I saw Baptists, Methodists Presbyterians, and Cumberland Presbyterians, all mingling their cries together at a throne of grace in behalf of helpless sinners, and all surrounding the sacramental table to remember their crucified Redeemer and common Lord and Saviour, and to show to the world how christians love."

MISSOURI.

Extract of a letter from the Revd. Finis Ewing, to the Editor of the Western Luminary dated,

"*Ewingsville, (Mo.) Sept.* 1, 1828.

"The heart-cheering news which the Luminary brings us weekly about the progress of the glorious revival in Kentucky and Ohio, makes me glad, and sorry also—Glad that God is working some where, and sorry that *we* are not realizing such glorious effusions of the Holy Spirit. Yet we must not despise the day of small things. The great and good head of the church, has, recently, let fall some mercy drops on this part of Zion's thirsty hill—both among the Methodists and Cumberland Presbyterians. Near 30 souls have, recently, professed faith in Christ in the vicinity of this place, and others are inquiring what they shall do to be saved. God grant, that the little cloud may soon cover the moral heavens."

REVIVALS IN VIRGINIA.

We learn with pleasure that the Spirit of the Lord is still continuing to work on the hearts of many, in the Counties of Prince Edward, Cumberland, Buckingham, and Charlotte. In the place last named, eight have been recently added to a church which enjoys the labors of one of the missionaries sent out by the Society within the bounds of this Presbytery. From another County where the "desolations of many generations" may be seen in hideous deformity—where a missionary now labors,—six Sabbath Schools have been organized, and are in successful operation—a spirit of inquiry and of seriousness is making progress among the people—several are deeply anxious, being burdened with the weight of their guilt—and many are disposed to listen with attention to the messages of the Gospel. From other Counties both in this State and in North Carolina, we have cheering intelligence, which we may detail more particularly in a future number of this paper. By the facts made known to us respecting the state of religion in these places, it appears that wherever the people of the Lord are awake, doing their duty, *there* his Spirit descends and works with them to will and to do of his good pleasure, causing them to rejoice in the expressions of his favor.—*Richmond Visitor.*

From the (Cincinnati,) Pandect.

BETHEL FLAG.

A little more than three months ago, Mr. H. Miller, a respectable member of the Enon Baptist church, in this city, wrote to one of his friends, in New-York, who is a manager in "The Bethel Union Society," informing him of the prosperity and religious prospects of Cincinnati, and stating his intention of erecting a large boat on the Ohio River, for a floating meeting house to accommodate that numerous and useful class of our fellow citizens, with a convenient, decent, and regular place of worship, who are occupied in Steam Boats, and other water-crafts on this beautiful and extended high way of the West. With that zeal and benevolence which marks the christian enterprizes of the present day, his friend having communicated this information to the Board of Managers of the Bethel Union, they prepared and forwarded to Mr. Miller a Flag for the use of this floating House of worship. This Flag is now in our possession, an emblem of that simplicity, decorum and heavenly peace which shall under the reign of Messiah spead through the broad streams and rivers, and over the bosom of the mighty deep, where they who occupy their business in deep waters see God's wonders. Among the present "signs of the times," christian exertion to meliorate the condition of seamen shines gloriously bright. Behold the example of the Rev. Mr. Eastbourn of the city of Philadelphia, who, after spending much time and ministerial labour in the cause of the Bethel Union, left at his death $6000 to be applied to this same cause in which he spent his last and best days.

The christian church, awaking from the slumber of ages, now begins to see that—"Jehovah alone hath made the seas and given man a dominion over the mighty waters." "Let the seas and every thing that moveth therein praise the Lord." "The Redeemer shall come to Zion—the abundance of the sea shall be converted. His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

We wish our good friend Mr. Miller ample and speedy success in this evangelical enterprise, and shall rejoice to see the day when the Bethel Flag shall wave the emblems of mercy over a Floating Ark for the worship of God in the port of Cincinnati. Is there a christian in this city who will not esteem it a privilege to contribute something to accelerate this delightful monument? Not one. J. L. W.

From the Religious Intelligencer.

MR. ASHMUN.

Died in this city on Tuesday morning, the 26th August, J. Ashmun Esq. late Agent of the American Colony at Liberia, in Africa, aged 34 years.

Mr. Ashmun arrived in this city about a fortnight before his death, via the West-Indies, labouring under severe bodily infirmities.—He was immediately placed under the care of the best medical skill and had every attention which sympathy and friendship could render.—For a few days he appeared to be much refreshed and strengthened by the change of climate, and was enabled to ride out several times, and hopes were entertained that he might recover. But his complaints had been of long standing; and his constitution which had endured many hardships and uncommon trials, was so far broken down, that human skill could not renovate it, or friendship shield him from the grave. He had filled up the measure of his days, and was called by a Holy Providence in the midst of his usefulness to give up his account; and it is a source of gratification to his friends, that he was permitted to return to this christian land, where he rests in peace.

We have admired the character of Mr. Ashmun, as it has been developed to the world, in his public transactions as the Agent and Governor of the little colony of freemen, planted and fostered by his paternal care on the coast of Africa.

He appears to have been eminently qualified for the station to which the Providence of God had called him. Dignified in his appearance, and graceful in his manners, he was fitted to command. He possessed naturally strong powers of mind, and great energy of character, which seemed to prompt him to noble enterprize, and these qualities were refined by a liberal education and controlled by the fear of God.

Mr. Ashmun was prepared for the Gospel ministry, and sanctified, we trust, by grace, for that holy office. But "Ethiopia stretched out her hands unto God," and his philanthropic heart could not resist the call. He volunteered his life, and the sacrifice was accepted. He arrived on the burning shores of Africa, about the time that the remnant of the colonists, who had survived the deadly damps of Sherbro had been removed to the more healthy station of Liberia.

He found them feeble, houseless, disheartened, and defenceless; soon after his arrival, the colony, which could muster only 28 effective men, was attacked by more than 500 armed savages. By his energy and prowess they were driven back; but, determined on the extirpation of this little band of Pilgrims, the attack was renewed in a few days with increased numbers and redoubled fury, and again the enemy

was repulsed.—But we cannot in this brief obituary notice give a history of the Colony. It is enough to state that under the management of this great, this distinguished man, the little feeble band has become a nation in miniature. From a chaos of heterogeneous materials he has formed a well organized community of more than 1200 freemen. Like the patriarchs of old he has been their captain, their law giver, judge, priest and governor. They are now enjoying the blessings of freedom, for which he has sacrificed his life; and *he* is *reaping* the rich reward of his labours we have no doubt, in heaven.

From the little opportunity we have had with Mr. Ashmun since his arrival in this city, we have formed an exalted opinion of his piety.—He manifested great humility of soul—"I do not know" he remarked, "of any such thing as self righteousness. I am a great sinner; I can rely only on the righteousness of Christ."—"I have come to this country for no other purpose but to regain my health; I have a great desire to recover, (and I don't know as it is sinful) that I may see my parents and kindred and be able to go back to Africa. I think I can be more useful there than almost any one else—but God knows what is best." At another time he said, "I think I am almost entirely reconciled to the will of God—I don't know but I am quite." A little before his death he was asked, if he could still rely upon the mercy of God in Christ. He replied. "Yes I do."

His patience and endurance were remarkable. Though rolling and changing with pain, he never complained, or alluded to his sufferings, but would often apologize to those around him for his uneasiness. He was much affected with every little act of kindness and attention, without remembering what he had done for others. He had seven times buried the last white man in the colony, yet when he was coming to this place, he was much depressed. "I had been" said he, "for a long time confined to my cabin with my little African boy, and felt in low spirits. Although I had received much kindness in the West Indies, yet the thought that I was going to be cast among strangers, where I knew no one, distressed me, and I wept like a child. But to receive so much kindness and attention is quite overcoming."

Mr. Ashmun was much affected and comforted by an unexpected visit from the Rev. Mr. Pettengill, of Salem, his "spiritual father and early instructor," as he called him—"under whose preaching my attention was first called to the subject of religion, and with whom I fitted for college." He was also much affected at meeting Mr. Gurley, the Secretary of the American Colonization Society, who arrived from Washington the day before his death. He appeared to be sensible that his end was near, and gave directions about his worldly concerns, with great composure and precision, till within two hours of his removal to another and a better world. And having finished his work, which was well done, he went gently to sleep upon the bosom of his Saviour.

On Wednesday his funeral was attended by a large concourse of citizens, the Faculty and members of Yale College, a number of the neighboring Clergy, and the Governor of the State. His remains were carried to the Centre Church, where an appropriate Sermon was delivered by the Rev. Mr. Bacon. The interest of the scene was considerably increased by the arrival of the afflicted mother of the deceased, after the service in the church had commenced. She had hastened from the shores of Champlain to see her son once more. But she was too late. She could only be permitted to join in the last sad tribute of affection. The solemn procession moved to the place of interment, where the burial service was performed by the Rev. Mr. Croswell, and an eloquent, feeling address delivered by Mr. Gurley, on the spot where a monument will be reared to the memory of this Friend of Africa.

SLAVE TRADE.

Extracts from the 21st Report of the African Institution.

A French vessel, La Perle, Gibbin, master, had landed part of a cargo of 250 slaves at Gaudaloupe, when an armed French cutter was observed standing towards her. The brutal captain, in order to avoid detection, threw the remainder, 65 in number, overboard, and they all perished. Several bodies of the murdered negroes being washed ashore, some slight inquiries were made, but the authors of this inhuman murder were not apprehended, and they have not yet been brought to any account for it.

One instance is mentioned of a Spanish schooner, of 60 tons burthen, into which 221 slaves were crowded, their only provision being bad yams and putrid water. Thirty died on the passage, and the rest were landed in a frightful state of weakness and emaciation. The Spanish slavers also act frequently as pirates, sparing none that come within their reach, and sometimes even preying upon their brethren in iniquity. When they seize a slaver of inferior force, they generally murder the whites, and take possession of the living cargo. The slave-trade is carried on unblushingly at Havanna; among the instances mentioned, is that of the Minerva, which being chased into port by a British cruiser, the slaves were landed whilst the Government were pretending to inquire into the complaint of the British officer who was sent ashore; the authority connived at the landing of the slaves, and screened the delinquents from punishment. Shortly after the British officer, on searching a steam vessel bound to Matanzas, found 14 of the negroes between the bulk-heading, which separated the boilers from the vessel's side, and exposed to the intense heat produced by the lighted stoves: these wretched beings thought at first, that they were doomed to death; but on being undeceived their joy was excessive, and one of them pointed to another part of the vessel, where after a diligent search, six females were found concealed under a coil of ropes and a hawser. The slave trade to the Brazils is carried on to a great extent, and is frequently attended by circumstances of the most revolting barbarity. From numerous instances of a similar nature, we select the following: The Intrepida, of 100 tons, when captured, was found to contain 310 slaves, in a state of great wretchedness and emaciation: seventy of them had died in a passage of 48 days. Another, the Invincible, contained 440 slaves, so crowded together that it was impossible to separate the sick from the healthy or the dying from the dead; their provisions and water were of the worst kind; the filth and stench was beyond description, and the dysentery, opthalmis and scurvey carried of 196 of these poor wretches in less than sixty days.

It is consoling to think that according to a treaty signed with Great Britain, in March 1827, the Brazilian slave trade is to cease, within three years from that period. These facts are stated in an abstract of the African Institution's Report in the Liverpool Mercury, which is concluded by the following dreadful picture of cruelty and suffering.

In a Spanish slave schooner, boarded by H. M. S. Aurora, after a diligent search, 240 slaves were found concealed. They were in the most dreadful state imaginable. Having in their confined situation disease and starvation to contend with at once. The vessel had been at sea forty seven days, from the coast of Guinea; and, when captured, had only one day's provision on board. A Yam being thrown among the wretched negroes, they fought for it like hungry dogs.

We will here add a few facts which show (if any thing can show) more strongly the attrocities and horrors of this trade.—In 1818, 22 231 slaves were embarked on the coast of Africa for Rio de Janiero, of which number 19, 89? only arrived at that place, 2 429 having died on the passage. One vessel lost 161 out of 421, another 229 out of 659, a third, 238 out of 464. By an official document from Rio de Janiero, it appears that the following importations of slaves were made into that port in 1826 and 1827.

1826, landed alive, 35 966—died on the passage 1,905

1827, landed alive, 41 384—died on the passage, 1,043.

Thus it would seem, (says the Boston Gazette) that to only one port in the Brazils, and in the course of two years, *seventy thousand three hundred and fifty* human beings were transported from their own country, and placed in a state of slavery. At Bahia, Fernambuco, and other ports in that kingdom, there is also an active commerce carried on with the coast of Africa for slaves, as well as in some of the French and other West India Islands; and we apprehend there never will be an extinction of this detestable traffic, until more efficient means are adopted by this country and Great Britain for its suppression.

During a voyage to Africa in a vessel belonging to the United States, a few years ago, the writer conversed with several of the older seamen, who had at some period of their lives been employed on board of slave ships. The following is an extract from the writer's note book at that time.

"Our steward says, he has been to Africa five times to obtain slaves. On one occasion, when an insurrection was apprehended, two hundred of the wretched beings were shot dead. Forty was about the number of deaths, which took place each voyage, except the last, when the loss was but ten—the number purchased each time being about four hundred. Another sailor, who has twice visited the African coast for slaves, states that from about 300, the cargo each time, 113 died during one voyage, and eighty-seven during another. The boatswain informs me that when he went to the Congo for slaves, out of 400, the number taken on board 80 died on the passage." These extracts will, we presume, give a correct idea of the ordinary mortality among the slaves during what is termed the middle passage, that is, while crossing the Atlantic. And shall Christian nations bear the reproach of this traffic longer! Can nothing more be done to save the thousands, men like ourselves, who are thus perishing in agony! *African Repository.*

From the New York Observer.

FOREIGN NEWS.

By arrivals at this port Liverpool papers have been received to the 24th of July.

RUSSIA AND TURKEY.—The London Courier of the 21st July, says—"If our readers will take the trouble to look at the map, they will see not only how rapidly the Russians have advanced, but how careful they have been to clear their right and left flanks as they advanced.—The campaign commenced on the 7th of May, and by the 2d of July, less than two months, they have pushed forward almost to Bezarkik and Varna, only fifty leagues from Constantinople, and have taken seven fortresses, Brailow, Matschin, and Foultscha—Hirsova and Kustendji—Kouzgon and Mangalia—besides Anapa on the coast of Asia."

From intelligence in the German papers, it appears that the evacuation of the Morea, has probably taken place, or will take place immediately. The plague has broken out in the whole camp of Ibrahim Pacha, who fled for shelter on board a vessel at Navarin.

An unsuccessful effort to effect a landing on Samos by the Turks cost them many men—1,500 were made prisoners by the Samiots.

MARRIED,

At Wellsburgh, Brooke county, Va. on the 31st July, the Rev. ALEXANDER CAMPBELL, of Bethany, (Editor of the Christian Baptist) to Miss SELINA H. BAKEWELL, of the former place.

OBITUARY.

DIED—In Baltimore, on the 29th ult. the Rev. ENOCH GEORGE, one of the Bishops of the Methodist Episcopal Church.

—— At Philadelphia, on the 23d ult. the venerable and distinguished Judge RICHARD PETERS, of the District Court of the United States for the Eastern District of Pennsylvania.

—— At Providence, Rhode-Island, the venerable STEPHEN GANO, Pastor of the First Baptist Church in that town, the duties of which he had discharged for the last thirty-one years; in a manner worthy of all praise.

—— At Salem, Mrs REBECCA PICKERING, wife of the Hon. Timothy Pickering, aged 74.

From Dr Church's sermon in the last National Preacher.

"LET US THEREFORE FEAR"

This fear is rational. You and I may lose that rest. My heart may finally deceive me; and if it should, my guilt and condemnation will be greater than yours Have I then no reason to be afraid of God's judgments? How can I bear his wrath for ever? The Saviour could not endure it, even for a few hours, without exclaiming in agony. "My God, my God, why hast thou forsaken me?" Can you endure it? "Can thine heart endure, or thine hands be strong in the day that I shall deal with thee? I the Lord have spoken it, and will do it." This wrath, Christ warns you to fear, more than death. *Be not afraid of them, that kill the body; but fear him, who hath power to cast into hell, yea, I say unto you, Fear him.* In another place he solemnly exhorts, Enter ye in at the straight gate; for *wide is the gate and broad is the way that leadeth to destruction.* And, knowing that this doctrine would be disputed, he adds, in connexion, *Beware of false prophets—ye shall know them by their fruits.*

Sinners may trifle with these warnings now—may mock at sin and hell—but they cannot trifle long.—While they cry, Peace, peace, *sudden destruction cometh* The men in Noah's day slighted his warnings, and despised his preaching. God, they said, could not be so unmerciful. But the overwhelming flood came. Lot seemed to his sons in law, as one that mocked. They could not ascribe such severity to God. But suddenly the fire came down, and destroyed them. Jeremiah denounced Divine judgments, and called on the ungodly to repent, as the only means of escape But false prophets made the people vain. Those whom they caused to err, loved them and their smooth things; but despised Jeremiah and his warnings. They thought the false prophets had much the better views of God. But God condemned them as prophets speaking lies.—His threatened judgment came.—And the deceiver and the deceived were confounded together. An inspired apostle has also said. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

In such circumstances—amid such dangers—who among you, my hearers, is willing to remain in doubt, whether heaven or hell shall be his endless abode? Who can neglect to settle this question on scriptural ground? He that is born again may have the Spirit to witness with his Spirit that he is a child of God.—This witness of the Spirit is by the fruits of the Spirit love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. "Blessed are the pure in heart; for they shall see God." "Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city" Who of you has this Divine testimony that he is in Christ a new creature; and so an heir of God, according to his promise of eternal life? This is the great question to be settled

But I see some of you unmoved—unconcerned—secure in sin—*while the wrath of God abideth on you!*—your house in flames, and you asleep!—or when called, still *loving to slumber.* Such indifference is unbecoming—is *irrational.* Eternity is just opening upon you. "In such an hour as you think not, the Son of Man cometh." Oh, that you were wise, that you understood these things; that you would consider your latter end!—that you would *escape for your life!* Thus, and thus only, may you hope to enter into eternal life; "when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

From the Columbian Star.

A STRUGGLE

I was once traveling through one of the middle counties of Pennsylvania, and as I was passing a public house, I was called in to see the landlord, who was about to die I accordingly went in, approached his bed, and began to ask him some questions about dying He seemed anxious to hear something about the Saviour, though he could scarcely speak a word in answer to my questions He seemed to have given up the world, or the idea of living; and to be standing exposed to the clutches of the Prince of Darkness, and yet to be an object of gospel address. I endeavored to exhort him to fly to Jesus, as the only refuge. But while I was thus engaged, the Devil sent in one of his emissaries, and he forbade, in an authoritative tone, any thing to be said on religious topics there; but when he found we were not easily intimidated, he began to *reason,* "falsely so called," that the man was too low to be disturbed, that his mind was too weak to think of those things, and would have prevented my speaking of the salvation of Jesus, to one that was just going into eternity, if his weapons had not been blunted. In fact it was a scene of battle. It was a struggle for the prize. He used his weapons with all the skill he had, to drive me from the field that he might carry home his booty. But, Jesus had conquered the Prince under whom he fought, and that inspired me with valor to wield the sword in defence of his cause, and to follow the captive to the very gates of Death, and in the name and strength of the Lord to pluck him from the enemy, who stood ready to drag him down to despair.

It may be, that many of my young fellow soldiers in the cause of Jesus, may be brought to act in similar scenes. I mention this for their encouragement to fight, though the case would seem to be hopeless.—The sword of the Spirit will do much in the cause of your king and captain. And he delights to see his soldiers manly and persevering; and frequently makes them successful at the very gates of the enemies prison, in rescuing the victim from the hands of the destroyer, and in making the servants of the enemy fly from the field of engagement Such a trophy would snatched from the extremity of danger, grace the final triumph of our victorious Prince; be a brighter star in the crown of the soldier, who was the instrument of deliverance; and be a more surprising monument of mercy, through the boundless ages of eternity. Let then all the servants of Jesus, be girt up for the battle, wearing the armour of God, and with holy boldness go forth to meet the enemy, and conquer though they die in the spiritual warfare. And if they fight the good fight of faith, they shall obtain eternal life, and shout the praises of Him, who gave them the victory, forever and ever. W

From the New York Observer.

"PROFESSION IS NOT PRINCIPLE."

Professors of religion may evidently be divided into three classes, in the following manner:—

FIRST CLASS.

The *motive* of this class is credit: as when a course of iniquity is to be pursued under cover of piety, or a station is to be gained by being a professor of religion; or the motive may be general popularity, as when "religion walks in golden slippers."

The *conduct* of this class is altogether worldly, except in a few forms.

Their *end* is destruction, worse than that of Sodom and Gomorrah.

SECOND CLASS.

The *motives* of this class are various. Some are doubtless sincere Christians, though weak in faith some probably belong to the first class, could they be distinguished: some perhaps are deceived by mistaking conviction for conversion.

Their *conduct* is doubtful: generally upright in externals, and such as might be that of a true Christian when not alive in religion. Their chief object seems to be, to obtain an honorable maintenance; and where wealth is possessed, to enjoy it moderately and lay it up for their children. Persons of this class seldom enjoy much in their religion, for they do but little for God in any of those ways that produce high enjoyment. They are liberal enough to give trifling sums for benevolent purposes whenever it is fashionable, but never take the lead in seeking new ways of doing good with money. They seldom effect any great good If there were any neutral ground, these should seem to occupy it It any could serve God and Mammon, these seem nearest doing it

In the *end* some of this class, we hope, will be saved, "yet so as by fire." Their death-bed is often a most distressing one. Sometimes they appear resigned, but in many cases leave the world without manifesting any confidence in Christ. In other cases, they give some evidence of being clothed in the robe of the Saviour's righteousness. Instances occur, though not frequently, where, after a long season of darkness, light breaks in and illumes their way to the tomb. But with the word of God in my hand, I dare not say of any individual in this class, that he is a disciple of Christ: for he says, "So likewise whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."

THIRD CLASS.

The *motive* of this class is the glory of God They have found that he is not only the most powerful being in the universe, but also the most lovely They believe that "the chief end of man is to glorify God and enjoy him forever." Hence they are ready, by all possible means to seek their own happiness, and that of others, in his service. The love of Christ constrains them to seek the increase of his kingdom upon earth, in every way in their power. They begin their Christian course not only with a public profession of discipleship, but with renouncing in their closet, all pursuit of self interest, except what may consist with supreme love to God

Their *conduct* is an imitation of our Saviour's. As their highest aim is to do good, this gives a decided character to all their actions. If they have wealth, the grand question with them is, how to employ it so as most to advance the temporal

an eternal interests of their fellow creatures. They know that their own are secure while they are pursuing such a course. The business where money may be gained, they plan and execute with as much care and forethought as the mere worldling; but the avails of their success are for the Lord. This is not visionary. There are men in this country of immense business and wealth, all of whose scheming is for the interests of religion in the world. Have they cultivated talents, or influence, arising from their situation in life? They wait not for the example of others in doing good. Their ardent and active zeal leads them constantly to seek new means of alleviating the miseries, or advancing the spiritual interests of their fellow creatures. Or suppose them poor and in an obscure situation; your readers will readily call to mind instances of poor, but devoted females, whose lights have shone with a lustre not surpassed since the days of the Apostles, and whose real usefulness has exceeded that of many respectable clergymen. Love to God is so powerful a principle of action, that there is scarcely any thing too hard for it to attempt, or with the ordinary blessing of God, to succeed in. Christians in this class have enjyments, to which those of the second are generally strangers. Their heaven begins here. Doubts and fears seldom hide the sun of their righteousness. The common afflictions under which so many repine or even sink, are scarcely felt by them. The sources of their pleasure are not earthly, and of course the varied commotions and changes of earth leave them almost untouched.

Their *end* is full of glory. Men whose lives and conversation have been in heaven during their pilgrimage here are seldom left without consolation in the hour of death. Glories, too dazzling for any other hour, often break in upon their last moments, and, when their spirit takes its flight, the eye of every spectator is turned toward the heaven to which they have gone.

C. S. A.

From the Visitor & Telegraph.

ANOTHER SUBSCRIBER TO THE FUND OF $50 000. FOR THE UNION SEMINARY

It affords us great pleasure, to inform our readers and the christian public, that another gentleman has sent us his name as a pledge that he will be one of the fifty persons, to raise in ten years the sum of 50,000 dollars, to be appropriated for the benefit of the Union Theological Seminary, in the manner specified in the communication of H. C which was published two weeks since.

The following ingenious and interesting letter accompanied the pledge

Mr Editor.—I have been thinking of that $50 000 scheme in your paper of the 9th inst. and I have wished very sincerely, that it might succeed; but this morning I have concluded that *wishing it well* was not enough. When I just looked it over I thought it a good thing, but most probably impracticable. Nearly every day since, it has been before my mind, as a good thing, but it cannot be done. "It can be done," said I, awhile ago, as I was returning from a comfortable breakfast, in good health and spirits, through the mercy of God;—"it can be done."—I sat down by my table, and began to look over H. C's proposal. "Fifty thousand dollars in ten years."—"It can be done. I can raise the 50th part of it myself." "What!" said "Worldly minded Unbelief," of an empty purse, all at once, "you raise 1000 dollars? Where will it come from? You have no vineyards nor olive yards. Where will it come from? Think of that." This was I confess rather a hard question. I looked out of the window, and then at your paper, and then at my finger nails, to see if they wanted trimming, and then—I espied my Bible. "Hah! old friend," said I, "you have helped me out of many a difficulty in time past, let me see if you can do any thing for me now." Well, I turned it over till I came to the "Book of Nehemiah," chap. ii. 17, and onward to the 20th. "Ye see the distress we are in, how Jerusalem lieth waste."—alas it is too true, thought I. "Come and let us build up the wall of Jerusalem—Let us rise up and build." "Amen" said Faith and Hope, and the love of God, "let the thing be done with speed." "But when Sanballat, the Horonite; and Tobiah, the servant, the Ammonite; and Geshem, the Arabian heard it, they laughed us to scorn, and despised us and said, "What is this thing that they do—these feeble Jews? Will they revive the stones and build?" Here was my worldly mind and unbelief, and empty purse personified. "Then answered I them, and said unto them, the God of heaven, He will prosper us; therefore, we his servants, will arise and build." "And all the congregation of Christian feelings assembled in my heart, said Amen, and praised the Lord," whilst their enemies were much cast down in their own eyes.

Prudence, however, now interposed, & very seriously desired to know where the thousand dollars would come from. "Have faith in God," observed that this was a reasonable inquiry, and directed me to read to her out of the law. Accordingly I read to her Neh. ii. 20.—iv. 6. 21 Prov. iii 9. 10.—xi. 24. 25 Mal. iii 10 11 Luke, vi. 38. 1 Tim vi. 17 18, 19 and concluded with the whole of the Prophet Haggai.—Prudence was satisfied, and I was just about to record my decision, when Mr. "Thought for the Morrow" started up. "Do you think" said he, "that Nehemiah acted wisely (chap v 16) to waste the prime of his life, and employ his servants so entirely in the work of that wall, instead of buying land for himself? If you could raise 1000 dollars in the next ten years over and above your necessary expenses, would it not be better to lay it out in land, or bank stock? You may need it after a while." I closed my eyes a moment, and seemed to see the spirit of my glorified Redeemer, and his servant Paul. "Did I, at my death, possess land and bank stock?" said the Master; Did I?" said his humble follower. "Be not anxious about old age," said the "Wonderful Counsellor;" "seek first the Kingdom of God, and necessaries shall be added." "Yes, verily," said his Apostle, "My God will supply all your need." The debate was over. "Worldly Mind," "Unbelief," and "Thought for the Morrow" were thrown out of the window. Prudence took charge of the empty purse; and a feeling which I hope may be found in the day of trial, to have been "the love of Christ constraining," requested that my name might be put down with H —— C's.

In conclusion, let me say to all who have this world's goods, and who profess to love that "church of God which he purchased with his blood," and yet will give but little to repair its wastes, that the last clause of the second chapter of Nehemiah deserves their attention.—Why did not Sanballat and his companions build? It was because they were "not the servants of the God of Heaven, and had no portion, nor right, nor memorial in Jerusalem."

An Observable Fact.—What a valued correspondent writes in the present number of our paper, respecting the revival in Georgia, is worthy of notice. He intimates that the showers of mercy which have fallen so copiously upon many parts of that State, have been limited almost entirely to those churches and communities which had taken an active part in Missions, in Bible Societies, Tract Societies and Sabbath Schools.—*Columbian Star.*

WHICH IS IN THE RIGHT OF IT?

I, (said a minister of the Gospel upon whom an agent called the other day) I have nothing to do but to stand as a sentinel."

"It has been my uniform practice, (said another) to succeed every agent with a sermon, endeavoring to clinch every nail which he had driven."

The liberality of the congregation of the latter convinces *me;* but if this is not enough, then, Mr. Editor, ask yourself how it becomes a general in the day of battle to say, "I have nothing to do but to stand as a sentinel," and you will determine which is in the right of it

Bruce.

There is reason to fear, that there are too many who hold the office of general in the armies of Israel, yet perform no higher service than that of sleepy sentinels; and this is one reason why the enemy meets with little opposition in his attempts to overrun the country, and why so little valor and zeal in the holy war are manifested by subalterns and common soldiers of the cross. Let the generals feel the importance and awful responsibility of their station—arm themselves with zeal and fortitude—observe the directions and rely upon the succors of their Almighty Prince—advance to the battle, animating their own troops; and there is good ground to believe that the sacramental hosts of God's elect will soon put to flight the armies of the aliens

To lessen your fear of the opinion of the foolish and wicked, think how soon they will disregard you, and have no more thought or concern about you than about the poorest animal that died in the ditch.—*Law.*

ANECDOTE OF DR. NESBIT.

The late Dr Nesbit, president of the College at Carlisle, Penn. had been in the habit of preaching sermons of the old fashionable length, in Scotland, which bordered upon two hours. This was a great annoyance to the good people of Carlisle. Accordingly a deputation of elders was commissioned to wait upon the Doctor, and procure, if possible, a relief from the grievance of which they complained. The Dr. listened with perfect composure to their remonstrance, and when it was concluded he answered in his Scotch accent, that he well knew that a long sermon was a great bore to an ungodly folk—and begged the deputies to fix upon the time with which they would be satisfied. An hour was at length agreed upon; and ever after, whatever might be the subject, and indeed in the very midst of a paragraph, the Dr. would abruptly break off by saying: "Brethren *your hour* is out."

Poetry.

From the Visitor & Telegraph.

STANZAS.

Arise my soul, let nobler views
Thy anxious thoughts employ;
Seek in the source of love Divine,
For bliss without alloy.

Earth bears no balm to soothe the heart
Which sorrow's bolts have riven;
But O freedeeming Love has proved
Its primal source in Heaven.

Long by a earthly phantom led,
I've wandered far astray,
Blind to the glorious beam of truth
Which marks the perfect way.

Parent of life, of light, of love,
To thee I raise my prayer—
Humbly implore thy guardian care,
To guide me safely there.

AFRICA.

By William B. Tappan.

While on the distant Hidoo shore
Messiah's cross is reared,
While Pagan votaries bow no more
With idol blood besmeared.

While Palestine again doth hear
The Gospel's joyful sound,
While Islam's crescents disappear
From Calvary's holy ground—

Say shall not Afric's fated land
With news of grace be blest?
Say shall not Ethiopai's hand,
Enjoy the promis'd rest?

Ye herald's of a Saviour's love
To Afric's regions fly:
O haste, and let compassion move
For million's doomed to die.

Blessed Jesus, who for these hast bled,
Wilt thou the captives free:
And Ethiopia, too, shall spread
Her ransomed hands to thee.

From the New York Observer.

STAGES ON THE SABBATH.

Messrs. Editors—Having recently travelled through the valley of Connecticut River, I was pleased to learn that a large proprietor of stages in Vermont had come to the resolution not to suffer a single horse, owned by him, to travel on the Lord's day; and the resolution is put into practice.—This proprietor is a member of the Baptist Church. He told me he had long felt the impropriety and inconsistency of permitting his horses and stages to travel on the Sabbath; but as he was a mail-contractor, he did not know how to avoid it. The measures taken by the *General Union* had, however, taken hold of his feelings and his conscience, and he easily found a way to avoid the evil, which was, to dispose of his mail contract—and be a Christian freeman. Let others go and do likewise. S. A.

REASONS

FOR TRAVELLING ON THE SABBATH.

A gentleman, who has for years been pretty extensively engaged in business which gave considerable employment to the canal transportation lines, was lately applied to, for his forwarding business, by a proprietor of the Sabbath-keeping line of boats; but the gentleman, assuming an air of importance assured the forwarder, that he could not in *conscience* encourage men in such puritanical notions; that he valued time as too precious to be thrown away by lying by on the Sabbath; that if he should neglect to transact business on that day, he should expect to lose all his *profits*—and refused the application with a great deal of contempt, and some very sage advice about *bigotry* and *superstition*.

The gentleman had a son engaged in the mercantile business, for whose special benefit the father went to the Eastward, and agreed with a number of respectable merchants to accept his son's drafts, with his own security, to the amount of about *twenty thousand* dollars, in anticipation of the produce, &c. which would be forwarded to them during the season. But mark—after having drawn for, and received the $20,000, *one Sunday*, father and son, with their families, bag and baggage, took themselves off, leaving no trace behind by which their course could be ascertained, and without even a message to console their Eastern creditors.

Now, who can doubt the necessity in this case of doing business on the Lord's day! What a loss this gentleman and son must have sustained, had they indulged themselves in the superstitious whims of some of our enthusiasts of the present day, by neglecting to *travel* on the Sabbath.

Rochester Observer.

IMPORTANT MOVEMENT.

The Directors of the Philadelphia City Tract Society, at their meeting on Tuesday evening last, adopted the following resolutions:

Resolved unanimously, That in view of the contest which is now pending between the friends and opponents of the "Union for Promoting the Observance of the Christian Sabbath," they will, in reliance upon Divine aid, proceed without delay to place within the reach of every family in this city and suburbs some judicious Tract, whose object shall be to promote the sanctification of the Sabbath.

Resolved That a Committee of five be appointed to take immediate steps to have the above resolution carried into effect.—*Philadelphian.*

TRACTS IN INDIA.

India.—The anxiety of the natives to obtain tracts is thus noticed by Mr. Hill of Berhampore, during a missionary tour: "At some times the press was so great for tracts, as to prevent the distribution of them with discrimination; to effect which, however, Mr. Ray and myself distributed them from the branches of a large tree, on which, being elevated above the heads of the people, we had an opportunity of distributing them to those who appeared most respectable, and most capable of reading." On another occassion Mr. Hill remarks, "When I was retiring, the people flocked around me, and literally tore away all I had, still, two-thirds of them had not obtained any; and a crowd followed me to the tent, where I distributed about a hundred more. I myself stood on the side of a ditch, and insisted that they who crossed it should not receive any; yet even then I could not restrain them, for many made a spring at a book in my hand, and fell with it into the ditch." The following fact, is also mentioned by Mr. Hill: "A gentleman in whose veracity I have the fullest confidence, informed me, that his friend, Mr. ——, who resides in the vicinity of Gowas, had stated to him that a native brought a book in the Bengalee language to him for an explanation of its contents.—His friend inquired from whom he had received it? he replied, 'A friend of mine lent it to me, but not till I had deposited, as security for its return, five rupees,' (about ten shillings, English money.) Mr. —— then asked from whom did your friend obtain it?' The man answered, 'From the Padre Sahib, who was preaching in the bazar a few days ago, and added, 'Sir, such is the stir produced by his preaching, and these books, that the people in the bazar instead of asking the price of rice, &c., are occupied in inquiring if these things are true." A pleasing instance of the value set upon the tracts which I distributed."

Family or Neighborhood Sabbath Schools.—The Richmond Visitor proposes a plan for small Sabbath Schools, in such small neighborhoods as are remote from the more public schools, or in those detatched portions of populous towns where the children do not and will not attend large schools. Let some suitable person in the neighborhood collect the neighbors' children at his or her own house and give them instructions. Many might thus be enlightened and saved.

Power of Conscience.—Yesterday morning we received through the post office a letter containing a sum of money, and the following laconic notice:

"*Hart & Chandler*—Inclosed you will find seven dollars. The writer of this once wronged you out of that amount."—*U. S. Gazette.*

LAFAYETTE FEMALE ACADEMY.

REV ORRAMEL S. HINCKLEY,

HAVING devoted several years to the education of Females, in East Tennessee, and wishing to extend the sphere of his usefulness, now offers his services to the citizens of Lexington in Kentucky. The central position, the salubrity of its climate, its social refinement, and, above all, its celebrity, as the most prominent seat of science and literature in the West, have induced him to select it, as the field of his future labors, in the education of youth. With this view he has rented, for a term of years, the spacious and convenient establishment where the Lafayette Female Academy has been heretofore conducted. He begs leave, therefore, to present himself to the citizens of Lexington and to the public at large, and respectfully to solicit a share of that patronage, which they have always so liberally extended to every literary enterprize. The testimonials he can produce, he doubts not, will be satisfactory; and the experience he has had in Teaching, with the flattering success hitherto attending his exertions, give him a strong confidence, that he shall not disappoint the reasonable expectations of those, who may employ him.

Mr. H. has not devoted himself to the cultivation of the Female mind and to the formation of Female character, without duly appreciating the importance of the task, and weighing well its awful responsibilities. In this arduous employment, he looks for his richest reward, to the consciousness of a faithful discharge of duty; he hopes to find it, in the well merited confidence of his Patrons, and in the blessing and approbation of Heaven.

BRANCHES TO BE TAUGHT.

Reading, Spelling, Defining, and Writing; Geography with the use of Maps and Globes, Arithmetick, English Grammar and Rhetorick, Composition, Letter-writing, History, Chronology, and Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy with the use of the Globes, and Botany, and, if required, the Latin, Greek, and French Languages.

THE ORNAMENTAL BRANCHES

Will be Drawing and Painting, with Drawing in Crayons and India Ink; Projecting, Drawing, and Painting Maps; Fine Needle Work, Working Lace, and Musick on the Piano.

TERMS OF TUITION.

Higher English Branches per Quarter	$10
Common do.	8
Languages, Musick, and Drawing each	10
Drawing Maps, Fine Needle-work, and Working Lace	5
Preparatory Department (under ten)	5

Pupils will be admitted for the session, the Tuition payable one half in advance, the remainder at the close. Boarders will be accommodated on reasonable terms; and every possible kindness and attention paid to their health and comfort, as well to their moral and mental improvement. Board, including washing, lodging, &c. will be $65 for the session; payable, also, one half in advance.

THE SESSIONS

Will be the same as heretofore in this Academy; and it is deeply regretted by the Principal, that it is not in his power, to be at Lexington, with his family, to open his School before the 1st Monday of October; on which day the school will open.

It may be proper to state, that he has a very handsome assortment of Patterns for Drawing and Working, collected by Mrs. Hinckley and Miss Thomas, (one of his assistants) in New York, Philadelphia, and Washington City.

LECTURES,

Oral and Written, on religion, morals, education, manners, and miscellaneous subjects, will be delivered to the pupils, weekly, by the Principal. As he is determined to spare no pains or exertions to give satisfaction, Parents and Guardians may rest assured, that every possible attention will be given to young Ladies placed at this Institution, which he flatters himself will be found, upon experiment, as it regards all solid learning and useful accomplishments, second to none in the Western country.

REFERENCES.

Rev. Alva Woods, Presid't. Trans. Univ.
Rev. Dr. Blythe, Lexington.
Rev. Nathan H. Hall, Lexington.
Rev. David Nelson, Danville.
Dr. William Henderson, Flemingsburgh.
Rev. David C Proctor, Springfield.
Mr. John W. Mason, Cincinnati, Ohio.
Rev. Charles Coffin, D. D. President of East Ten. College.
Rev. Frederick A. Ross, Rev. James Gallaher, } East Tennessee.
Hon. Henry H. Gurley, Baton Rogue, Louisiana.